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The Crittenden Record

AT NEW POST OFFICE BUILDING

Marion : : Kentucky

Be Moderate in Taking Your Athletic Exercise

By ROBERT J. ROBERTS,
Director of the Boston Y. M. C. A. Gymnasium.

THERE is nothing like athletics of the body and mind to teach a man how to economize his powers. If he follows the advice of a wise trainer, the use of his powers physically can be carried on competitively in a moderate way into the 40s, while to that of the mind no man can surely set the limit.

A young man is told to rejoice in his strength and the normal young man joys in showing off his powers athletically, but with these great blessings of strength, endurance, speed, activity, skill, etc., comes the temptation to over-do. If one finds that he cannot sleep well and do good work at his studies, business or at the work bench while he trains for or engages in athletic work it will be wise for him to only exercise, but not to compete against others. The pleasant sensation that the doing an exercise correctly gives one is reward enough for doing it. The good book puts it, be temperate in all things, and the Greeks still more simply put it, nothing over much. With this nothing over much constantly before his eyes, young America may indulge in athleticism with the knowledge that it will give him more joy in living and prolong his days to five times the period it took to make him a full-grown man.

Rowing and swimming, to my mind, make an almost ideal combination for moderate exercise. Dr. Meylan, once my associate in the B. Y. M. C. A. gym, wrote a paper on the value of rowing. His investigation shows that rowing as an athletic exercise tended to prolong life. Those who have rowed in the crews for the past 41 years have an expectation of five years longer life than others. Of the 152 traced 122 are now living. Not a single death was traceable to over-doing in athletics. Of the 32 dead, six were killed in war, two by accident and one died of consumption. Only two said that their health was poor. Only one confessed to dyspepsia. They say they have lived longer and felt better for the hard rowing that they did. Not one of these men made a failure of his career. On the average only 2.1 per cent. of the college graduates earn a place in "Who's Who." Of this list of oarsmen 8.3 per cent. have won places as representative Americans. Twenty of them are men of national and international importance.

Does athleticism tend to shorten or prolong life? It tends to prolong life if taken every day in moderation, and shorten life if taken in over doses.

Robert J. Roberts

Too Self-Absorbed

By MRS. FRANK LESLIE.

Women cannot tell the truth about themselves. For one reason, they do not know themselves. Their sex, their upbringing, society conventionalities, the restrictions of their methods of living, foster a self-absorption, which develops a second woman entirely different from the original woman. A woman sits and sews, her mind is occupied by petty details, she becomes supersensitive and imagines insults and injuries where none are intended. The artistic temperament is based on the same lines. The painter studies the minutest details of his picture and his horizon becomes narrowed in consequence.

Man from his boyhood is trained for big enterprises, and his mind expands as his body develops. He learns to know himself, because he must, in his battle with the world, would he be successful. Woman's horizon is bounded by the four walls of her home, by the smallness of her womanly pursuits, and she comes to live in a dreamland, creating finally a creature of her imagination, which is far removed from the woman as God made her.

Besides, she cannot tell the truth about herself. Society would be shocked were she to disclose the impulsiveness, the good and evil passions which surge in her heart, one warring against the other.

Would the world really believe a woman who told the truth about herself? Would it not scoff and say: "You are fooling us! The woman you tell us of is not the real woman, but a woman of your imagination."

Therefore why trouble to force people to think you other than as you appear on the surface?

The real woman is cloistered in the heart of every woman, and to but one or two during a lifetime does she tell the truth about herself. When she does it is a sacred revelation of the high aspirations—the idealism which is in reality the fundamental part of every woman's nature.



A United Humanity

By JUDGE GEORGE GRAY,
of Delaware.

The peoples of the world are being drawn closer together by the wonderful achievements of science and art. The estranging seas no longer separate but unite the people of the old world and the new, and a solidarity of material interests has produced something like a solidarity of thought and feeling. The belief that what was hurtful or injurious to the prosperity and well being of one country might be helpful and beneficial to another, is not so prevalent as it once was. We no longer consider the advance of alien peoples in wealth and prosperity as a menace to our own. We are more prone now than formerly to recognize such advance as an increment to the world's wealth, in which all, sooner or later, must have some share, however small, that, as the waters of a great lake cannot be drawn from or depleted at its most remote corner, without sensibly affecting the general level of the great body of its waters, so the material waste and destruction and moral deterioration of a war between nations, however remote, must to some extent injuriously affect the civilized world.

The economic waste, consequent upon the maintenance of the great and increasing military and naval establishments of the world, is beginning to make its due impression upon the enlightened conscience and intelligence of increasing numbers in all countries. Altruism is no longer to be banished from national policies and national conduct, and there is growing recognition of the truth that the obligations of the moral law are imposed upon nations, as well as upon individuals.

Public opinion is no longer fenced in by national boundaries. It has o'erleaped them all, and now an international public opinion is making itself felt from one corner of Christendom to the other, and, through the instrumentality of a free press, forecasts and controls the conduct and policies of kings and cabinets.

THE SUNDAY BIBLE SCHOOL

Lesson in the International Series for November 20, 1904—"Isaiah's Message to Judah."

(Prepared by the "Highway and Byway" Preacher.)

(Copyright, 1904, by J. M. Edson.)
LESSON TEXT—Isaiah 1:1-9, 16-20; memory verses, 18-20. Study all of the verses 1-20.

GOLDEN TEXT—"Cease to do evil; learn to do well."—Isaiah 1:16, 17.
TIME—7:30 P. M.
PLACE—Jerusalem.

Introductory Note.

The prophecy of Isaiah carries us into a period of the history of Judah somewhat later than that which we have been studying. Following the 40 years' reign of Joash, we have Amaziah's reign, 25 years, and then, the long 28 years' reign of Azariah, or "Uzziah," as in 2 Kings 15:12 and in Isaiah. It was during the latter part of his reign that Isaiah began prophesying, and, as is indicated in the opening verse of his prophecy, his ministry continued through the reign of Jotham, 16 years; Ahas, 16 years, and into Hezekiah's reign of 29 years. The kings of Israel during this period were Jeroboam II, 41 years; Zacheriah, his son, six months; Shallum (usurper), one month; Menahem (usurper), ten years; Pekahiah, his son, two years; Pekah (usurper), 20 years, and Hosah, nine years, during whose reign the kingdom of Israel came to an end. This occurred during Hezekiah's reign. For the history of the time during which Isaiah prophesied see 2 Chron. 28-31.

The Lesson Outline.

- I. Introductory.—v. 1.
- II. The Charge.—vs. 2-9.
 - (1) God Speaking.—v. 2.
 - (2) God the Faithful Father.—v. 3.
 - (3) A Rebellious People.—vs. 3-9.
 - (a) Ungrateful and Selfish.
 - (b) Sin laden.
 - (c) Unresponsive to Discipline.
 - (d) Utterly Corrupt.
 - (e) Their Land Desolate.
- III. The Appeal (Salvation's Requisites).—vs. 16-18.
 - (1) The Cleansing from Sin.
 - (2) Turning from Sin.
 - (3) Doing Good.
- IV. Promise and Threat.—vs. 19, 20.
 - (1) God's Hand of Mercy and Blessing.—v. 19.
 - (2) God's Hand of Judgment and Punishment.—v. 20.

Comparing Scripture with Scripture.

I. Introductory, v. 1.—It identifies the author, "Isaiah, the Son of Amos;" it declares the nature of what follows, "the vision;" it fixes the objective of the prophecy, "Judah and Jerusalem," and the time "in the days of Uzziah, Jotham, Ahas and Hezekiah." Here is a suggestion for preachers, teachers and class leaders, all who would give instruction out of God's Word. Be clear as to the message; definite as to its objective point, and fit it to the times and needs of those to whom it is addressed.

II. The Charge (1) God Speaking, v. 2.—The heavens and the earth are filled with the voice of God. He spoke of His ancient people. He is speaking to-day through His Son.—Heb. 1:1, 2.

(2) God, the Faithful Father, v. 2.—"Nourished and brought up children." The history of God's dealings with Israel is one long story of love, patience, goodness and mercy. God redeemed them from bondage, molded them into a nation, gave them a "land flowing with milk and honey," and made them a great nation under David and Solomon. This is but a picture, a type, of what God has done and is doing for every human soul. As the faithful Father, He has sent His Son to deliver from the bondage of sin (John 3:16); He has given a goodly heritage (Rom. 8:17), and He has shown the way of victory (2 Cor. 2:14).

(3) A Rebellious People, vs. 2-9.—(a) Ungrateful and Selfish—"Doth not know, doth not consider." How like people to-day in their attitude towards God (Isa. 53:6). (b) Sin Laden. Compare Rom. 1:18-32. (c) Unresponsive to Discipline—"Why should ye be stricken any more?" It is an awful thing when God has to leave a soul alone in its sin. The doom of a soul is sealed when God ceases to strive with it. Compare first part of Gen. 6:3 with Matt. 12:32. (d) Utterly Corrupt.—"The whole head is sick, and the whole heart faint." This, with verse 6, indicates the desperate moral condition of Israel. Man, in the sight of God, is a hopeless, helpless sinner (Rom. 3:10; Isa. 64:6). (e) Their Land Desolate, vs. 7, 8.—Ah, how the world is suffering to-day from sin. See it all about us. And so it will continue until Jesus comes to reign supreme. (f) Monuments of God's Mercy, v. 9.—God has no delight in the death of the wicked. (Ezek. 33:11; 1 Tim. 2:4).

III. The Appeal (Salvation's Requisites). (1) Cleansing from Sin. "Wash you, make you clean." "The blood of Jesus Christ cleanseth from all sin." John 1:7. This is the first step. (2) Turning from Sin. "Put away the evil of your doings." "Cease to do evil." This is the next step. Conversion means turning about Rom. 6:1-2. This is the negative side of the Christian life. (3) Doing Good. "Learn to do well." Phil. 1:9-11, 2 Thess. 2:16, 17. This is the positive side of the Christian life. Learn to do well; (a) By study of God's Word. "Seek judgment." 2 Tim. 2:15; (b) By kindly ministry. Phil. 2:5-7; Jas. 1:27.

IV. Promise and Threat. (1) God's hand of mercy and blessing outstretched to those who will yield to and obey Him. But (2) God's hand of judgment and punishment falling upon such as refuse to hear. Which shall it be? "The mouth of the Lord hath spoken it."

The Golden Text.

"Cease to do evil; learn to do well." The theory of evolution cannot stand upon this text. The natural tendency of man is downward and away from God. The two contrasts presented here are "evil" and "well" (good). The one identifies the inherent tendency and quality of man. The other describes the nature and attributes of God. The two emphatic words are "cease" and "learn." Cut loose from the natural man and his tendencies. Unite with God. This two-fold operation is realized in repentance for sin, and salvation to righteousness.

Church Directory.

- METHODIST CHURCH.**
PASTOR, Rev. T. V. Joiner.
PREACHING, every Sunday at 11 a. m.
SUNDAY SCHOOL, every Sunday at 9:30 a. m.
Prayer Meeting, every Wednesday night.
- BAPTIST CHURCH.**
PASTOR, Rev. T. A. Conway.
PREACHING, 2nd and 4th Sundays at 11 a. m. and at night.
SERMON AND BUSINESS MEETING 2nd Saturday night.
SUNDAY SCHOOL, every Sunday at 9:30 a. m.
PRAYER MEETING, every Thursday night.
- CUMBERLAND PRESBYTERIAN.**
PASTOR, Rev. J. F. Price.
PREACHING, 1st and 3rd Sundays in each month.
SUNDAY SCHOOL, opens at 9:30 a. m. every Sunday.
TEACHERS' MEETING is held at church every Tuesday at 8 p. m.
- FIRST PRESBYTERIAN.**
PASTOR, Rev. S. J. Martin.
PREACHING, 1st, 3rd and 4th Sundays and nights.
SUNDAY SCHOOL, every Sunday at 9:30 a. m.
PRAYER MEETING, every Wednesday night.
- CHRISTIAN CHURCH.**
PASTOR, Elder H. A. McDonald, Cadiz, Ky.
PREACHING, 2nd and 3rd Sundays in each month at 11 a. m. and at night.
SUNDAY SCHOOL, every Sunday at 9:30 a. m.

Outside Appointments

- of Our Local Preachers.
- Rev. S. J. Martin, 2nd Sunday and night, Tolu; 5th Sunday, Mounds.
Rev. T. A. Conway, 3rd Sunday, Rock Springs.
Rev. W. T. Oakley, 1st Sunday, Mt. Carmel; 2nd Sunday, Bell's Mines; 3rd Sunday, Sugar Grove; 4th Sunday, Crayville.
Rev. T. C. Carter, 1st Sunday, Pond Fork; 2nd Sunday, Kuttawa; 3rd, Pinkneyville; 4th, Salem.
Rev. E. B. Blackburn, 1st Sunday, Dolsom; 2nd Sunday, Walnut Grove; 4th, Crooked Creek.
Rev. Jas. F. Price, 2nd Sunday, Lisman; 4th, Sullivan.
Rev. U. G. Hughes, 1st Sunday, Emmaus Church; 2nd, Sugar Creek; 3rd, Baker Church; 4th, Old Salem.
Rev. J. S. Henry, 1st Sunday, Union; 2nd, Dun Springs; 4th, Shady Grove. Services held both Saturday and Sunday.

Lodge Directory.

- BIGHAM LODGE NO. 236 F. & A. M.**
Regular meeting in Masonic Hall Saturday before full moon in each month.
Visiting members are invited to attend.
C. S. Nunn, W. M.
J. B. Kevill, Sec'y.
- CRITTENDEN CHAPTER NO. 78.**
Meets Saturday night after full moon in each month.
P. C. Stephens, H. F.
J. B. Kevill, Sec'y.
- WINGATE COUNCIL NO. 35.**
Meets 2nd Monday night in each month.
J. G. Gilbert, T. L. M.
J. B. Kevill, Sec'y.
- BLACKWELL LODGE NO. 57, KNIGHTS OF PYTHIAS.**
Meets in E. of P. Hall every Friday night from October to April inclusive, and 2nd and 4th Friday nights from May to September inclusive. All visiting members of sister lodges are invited to attend.
Wm. A. Rings, Councillor Commander.
Sandy Adams, E. R. and S.
- MARION LODGE NO. 60, A. O. U. W.**
Meets 1st and 3rd Monday nights in Masonic Hall.
A. M. Hearin, M. W.
B. L. Wilburn, Recorder.
- ROSEWOOD CAMP, NO. 22, W. O. W.**
Lodge meets in Masonic Hall the 2nd and 4th Tuesday nights in each month. All visiting members are invited to attend.
W. H. Clark, Com. Com.
S. H. Ramago, Sec'y.

City Government.

- J. W. Blue, Jr., MAYOR.
J. B. Kevill, JUDGE.
J. C. Bourland, CLERK.
H. K. Woods, TREASURER.
Jas. A. Moore, ATTORNEY.
A. S. Cannon, CHIEF OF POLICE.
COUNCILMEN—R. F. Haynes, G. C. Gray, H. Cooper, Louis Cuffman, T. J. Yandell, and H. Levi Cook.
Regular meeting of City Council second Tuesday night in each month.
CITY COURT first Monday in each month.

Court Calendar.

- CIRCUIT COURT convenes on the third Monday in March, the fourth in June and the third in November.
COUNTY COURT convenes on the second Monday in each month.
QUARTERLY COURT convenes on the fourth Monday in each month.
FISCAL COURT convenes on the first Tuesday in April and October.

Court Officials and County Officers.

- CIRCUIT JUDGE—J. F. Gordon.
COMMONWEALTH ATTORNEY—Jno. L. Gray.
COUNTY JUDGE—Aaron Towery.
SHERIFF—J. Watts Lamb.
COUNTY ATTORNEY—Carl Henderson.
CIRCUIT CLERK—John G. Asher.
COUNTY CLERK—C. E. Weldon.
ASSESSOR—G. T. Belt.
JAILER—A. H. Travis.
SCHOOL SUP'T—Jno. B. Paris.
CORONER—W. A. Halcomb.
SURVEYOR—J. E. Sullinger.

MAGISTRATES.

- J. R. Postlethwright, precinct No. 1
G. F. Williams, " " 2
T. P. Hard, " " 3
T. M. LaRue, " " 4
P. C. Moore, " " 5
Geo. D. Hughes, " " 6
L. B. Phillips, " " 7
T. M. Dean, " " 8

I. C. Time Table.

NORTH BOUND	No. 322	No. 322
Leave Princeton	6:10 a. m.	2:40 p. m.
Arrive Marion	7:30 "	3:20 "
" " " "	7:44 "	4:30 "
" " " "	8:50 "	5:00 "
" " " "	9:05 "	5:15 "
" " " "	9:45 "	5:55 "
SOUTH BOUND	No. 321	No. 321
Leave Evansville	8:00 a. m.	4:00 p. m.
Arrive Henderson	9:00 "	5:00 "
" " " "	9:40 "	6:00 "
" " " "	11:00 "	7:00 "
" " " "	11:20 "	7:20 "
" " " "	12:15 p. m.	8:40 "
" " " "	2:15 p. m.	10:20 "
" " " "	3:20 "	11:20 "